

**EAP 223 Academic Reading – Outside Reader: *Things Fall Apart***

**PREREADING STUDY GUIDE – Chapters 14-19**

Study Questions for Chapters 14-19 Use these questions to guide you through reading this section. Document your answers on this sheet to help you study for the quiz.

1. Where did Okonkwo take his family to live?  
He took them to live with his mother's kinsmen in Mbanta.
2. How did Okonkwo feel about his circumstances?  
He thought his personal god or *chi* was not meant for great things. He was feeling despair.
3. Why did Uchendu talk to Okonkwo about the Mother Supreme?  
He wanted Okonkwo to realize that his despair was, comparatively, not that great, and that he owed it to his family to comfort and support them. He told Okonkwo not to refuse comfort in his mother's homeland, or he would displease the dead.
4. Who came to visit Okonkwo during the second year of exile, and why?  
Obierika came to bring Okonkwo news of the village and money from the yam crop he was tending until Okonkwo returned home.
5. Briefly retell the story of the destruction of Abame.  
A white man riding an iron horse had come to the village. The elders killed the man and tied his iron horse to their sacred tree. A few months later, three white men came, saw the iron horse, and left again. A few weeks later, on market day, the white men surrounded the market and killed all of the people there.
6. What was Obierika's reaction to the story?  
He said he was afraid, because he had heard other stories about white men with powerful guns who took men away as slaves.
7. What event did Obierika describe on his next visit, two years later?  
The missionaries had come to Umuofia. They had built a church, won converts, and were sending evangelists to surrounding villages.
8. Who had Obierika found among the missionaries?  
He had found Okonkwo's son, Nwoye.
9. What was the iron horse?  
It was a bicycle.
10. Where did the missionaries in Mbanta build their church, why were they given that particular piece of land, and what happened to them?  
The villagers gave the missionaries land in the Evil Forest, because they didn't really want them, and they thought the missionaries would decline the offer. When the missionaries were alive and well when the villagers expected them to be dead, they won more converts.
11. What was it about Nwoye's actions that disturbed Okonkwo so much?  
He was concerned that Nwoye and his other male children would abandon their ancestors. He pictured himself and his fathers waiting in vain for worship and sacrifice.

12. What group wanted to be admitted to the Christian church, and what happened?  
The osu, or outcasts, wanted to be admitted. Mr. Kiaga agreed, on the condition that they shave their long, tangled hair. They did so, and survived, and became strong proponents of the faith.
13. Describe the incident with the sacred python.  
The sacred python was the most revered animal in the area. It was thought to be the emanation of the god of water. No one had ever even thought of killing it. One of the former outcasts, now a Christian, had allegedly killed the sacred python, although it was never proved. The elders decided to ostracize the Christians. Soon after this decision, the alleged killer died, and the clan agreed not to bother the other Christians.
14. What did Okonkwo do before he left Mbanta when his exile was ended?  
He held a great feast to thank his mother's kinsmen for their hospitality.
15. What was the one elder's message to those at the feast?  
He told them he feared for their generation because they didn't understand how strong the bonds of kinship should be. He was concerned because they had let this strange religion start to break apart their clans.

#### Vocabulary for Chapters 14-19

Part I: Using Prior Knowledge and Context Clues.

Below are the sentences in which the vocabulary words appear in the text. Use any clues you can find in the sentence, combined with your prior knowledge, to understand the italicized words.

1. And he arranged the *requisite* rites and sacrifices.
2. A vague scent of life and green vegetation was *diffused* in the air.
3. He laughed a *mirthless* laughter.
4. Do you know how many children I have buried--children I *begot* in my youth and strength?
5. There is something *ominous* behind the silence.
6. When this was interpreted to the men of Mbanta they broke into *derisive* laughter.
7. Nwoye's *callow* mind was greatly puzzled.
8. Her husband and his family were already becoming highly critical of such a woman and were not unduly *perturbed* when they found she had fled to join the Christians.
9. & 10. A sudden fury rose within him and he felt a strong desire to take up his machete, go to the church and wipe out the entire *vile* and *miscreant* gang.
11. It was, in fact, one of the men who, in his zeal, brought the church into serious conflict with the clan a year later by killing the sacred python, the *emanation* of the god of water.
12. But let us *ostracize* these men.

Part II: Determining the Meaning Match the vocabulary words to their dictionary definitions.

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|-------------------|------------------------------|
| _L_ 1. requisite  | A. ridiculing                |
| _B_ 2. diffused   | B. spread in all directions  |
| _F_ 3. mirthless  | C. wretch; villain           |
| _K_ 4. begot      | D. exclude from public favor |
| _B_ 5. ominous    | E. greatly disturbed         |
| _A_ 6. derisive   | F. without laughter          |
| _I_ 7. callow     | G. issuing forth             |
| _E_ 8. perturbed  | H. threatening               |
| _J_ 9. vile       | I. youthful; immature        |
| _C_ 10. miscreant | J. loathsome; disgusting     |
| _G_ 11. emanate   | K. produced; fathered        |
| _D_ 12. ostracize | L. necessary requirement     |